[illegible]

[illegible] were made, one where had been seen in Arctic [illegible] Lower Yukon, because of the reason that the bones had killed was unsafe.

[illegible] Most people still train dogs in English. Some of the names given are: Tobacco, Pepsi, Kaiser, Bullet, Ole Bullet, Spunky and Wildhorse (also called Long Face in the Kutlo language). Dogs are generally owned by men, but women and children usually prepare their food and feed them.

Until recently a yard or keeping dogs free from flies or fire, although wood ashes applied to the animal's hair is regarded as effective in killing these pests. An effective way of removing porcupine quills from a dog is to inspect a porcupine's intestine as the affected parts. The same stops the quills from penetrating further and the needles are then to painlessly withdrawn.

[illegible] A few Kutlo Indians now [illegible] purchased from [illegible] outside of the Kutlo area/ A family generally owns two or three horses and the largest ownership of six enough is apparently high. Horses are used as riding animals by both sexes. Boys from the age of twelve sometimes [illegible] accompany [illegible] and often ride bareback. Women type saddles are generally employed and preferred for riding. The main function of horses is to pack supplies from the trading post to the winter settlements, but they are also used in summer and fall to pack meat from a moose kill. One or two people in the Upper Loon River district considered purchasing horses with which winter supplies could be transported overland northwestward from the Klondike Highway. Other Indians maintained that horses are unsuitable for use in Lower Post because there the snow is not very deep and horses can winter out. On the Upper Loon, however, the deeper snow would make winter feeding a serious problem. No grass is purchased for the winter feeding of horses. Some men showed considerable affection for their animals and also demonstrated a knowledge of equine problems.

Weapons. Large and small caliber rifles are used in hunting. The single shot bolt-action rifle, firing a short or long .22 caliber cartridge, is mainly used for fowl and small game like rabbits. It is also used to kill harbouring animals, such as lynx, small coyotes, where these are found alive in traps. The relatively low cost of this gun permits economic distribution. It is the first weapon which the adolescent boy or girl is able to use and own. The large-rifles of Canadian or American manufacture, firing a .30/30 or .303 caliber shell, are used for killing large game like the moose and caribou. These guns are also regarded as necessary protection against the danger of bears. Their ownership is restricted to men, older boys, and women.

Considerable interest and discussion revolves around the types of shells available for large caliber rifles. Long shells are preferred to the .30 size. Hard point large caliber car-

* According to one informant the bones was introduced from Fort Nelson, presumably by members of the Dideni Tribe. If true, this would put the date of the introduction of the horse after 1900, or after the second contact the Fort Nelson Slave (Honigmann, Ethnography and Acculturation of the Fort Nelson Slave Indians, 1946). According to Old Man, however, the Kutlo certainly saw their first horse many years earlier, when the Klondike miners passed up the Liard and Francis Rivers' valleys. It is also possible that the horse was originally introduced from the south, via Fort Dickson and Wrangell, which does from the sea, and it is also well to remember that horse packing for big game hunters has long been an important occupation on Telegraph Creek. In view of a very few of white packers from horses around Racing River, on either side of Lower Post, and also on Dease Lake. In these purchased horses during this period from a trader, who brought the animals from Dawson Creek.

[illegible] pole was employed. To others, braces placed under the poles where a tail lug [illegible] 2.24
found on the deer prevented this part from sliding. The pin behind the trigger stick was also provided with spruce boughs. Beaver deadfalls, enticed on bait behind a beaver fence, were of the platform variety, the platform being secured to the sensor pole with spruce-root line and weighted down with rocks or earth—to which only rocks. Crossbring deadfalls also followed the platform pattern, the deadfall sensor pole consisting of a bent alder limb or crooked spruce root. Bits of environment skin line [illegible] [3.16]
spread under the to also helped to catch beaver. After the cat had been set the trapper broke down the animals' haven, creating the inhabitants to the reward the cat. The trapped beaver were dispatched after the cat was raised. The suggestion that pitfalls may have been used along the Upper Lard comes only from their mention in folklore.[illegible]

For hunting the Indian armed himself with the bow, arrows, spear, gaff hook, sling, or club. Black birch wood provided the favorite material for bows and, as in whatever construction, the wood that grew nearest the outside of the tree was thought to be best suited for bending. A small amount of (insect?) bark was often left on the bow wood to [illegible] 4.11 ● 5.13
enable to increase its resiliency. The size of a bow varied, a boy's reached from the ground to just above the stomach, while a man's extended to his forehead. Fitted to each large bows by means of a bolting thong passed through two holes drilled in the stock, was a guard about the size of a violin bridge. It prevented the bowstring from snapping back against the fingers. A backing of tanned skin line sometimes appeared on each side of the guard. Occasionally bows were decorated with a "peppermint stick" design applied [5.21]
by soaking the stick with widely spaced strips of spruce bark and then drying the wood over a fire. When dry the bark was pulled free, leaving an attractive black and white striped effect. Double-strand, twisted, cold-weather dried bobcats supplied the bowstring. The informant objected to employing sinew, claiming that this substance would be too weak. One end of the line was knotted to an end of the bow stock, while an eye on the free end slipped into a notch at the stock's opposite end. [5.23]

A light wood, such as spruce, ranked highest for arrows. A stick cut to suitable size was heated and then straightened by being worked back and forth in a forked stick split a short distance below the fork. A notch cut on the rear of the shaft fitted against the bowstring. The size of an arrow depended in part on its intended function; for game birds 24 inches was a standard size while 3 feet constituted the size of a shaft suitable for big game hunting. Points also varied according to function. Detachable points of bone barbed on only one side[1] were secured to shafts by means of line. Double bone points, the barbs facing in opposite directions, served to kill spruce hens and grouse. Stone-tipped shafts fitted with a quarter-inch deep notch brought down rabbits and other small game. Finally, detachable stone points that remained in the animal after the shaft was withdrawn or broken off were reserved for big game. To shafts fake a detachable flint point was provided and attached to the shaft with two feet of tanned skin line.

[1] Pebble awls to have been shown among the Fort Nisbet Sites. Rondgenson, *Ethnography and Archaeology of the Fort Nisbet Sites* (1940), 37.
[2] Cf., Osgood, *Ingalik Material Culture* (1940), 305; Illustration 6.

6 [illegible]

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Bows for use were from the bone head up of the caribou or moose. Sight markers, removed from the bow's ends, made the favorite means, although arrows for goose and spruce hens might be tipped with feathers from owls. Crow feathers were avoided, as being evil they were said to reach water. After being split, the feathers were glued to the shaft with spruce gum and secured with sinew line. Then each feather was trimmed to a graceful arc. Two or three feathers were secured. In the latter the vanes always lay on three sides of the shaft; spruce vane was never located on top. To secure arrows, women manufactured quivers of several materials, those for long and short bolts to discover, decorated with beads and porcupine-quill embroidery. Shoulder straps also carried embroidery. Two compartments in the container separated bird from larger game arrows, both types being inserted into the quiver point first. A [illegible] bath horses prevented the sharp points from piercing the hide. A man always wore his quiver under his left arm, shoulder quivers being unknown. When carrying an arrow the hunter held his bow in an absolutely vertical position. In a canoe as well as when kneeling on land, he employed the weapon horizontally. The bow and several arrows pulled the canoe. Use of the third finger to grasp the bowstring (i.e., the St. Lawrence type release) was not practiced.

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Spears, serving as war and hunting weapons, measured from five to six feet in length and were fitted with fine points or with elongated, caribou-bone blades. Larger spears, used against bear and caribou, carried only fine points. Calf bodies were at bear. Slings, employed in hunting small game, enjoyed greater use as toys than as serious weapons. Clubs of wood and caribou horn were shaped clubs used, for example, against the bear and porcupine.

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Hunting techniques sometimes required the hunter to wait in ambush for an animal to come within range of his weapon. At other times a man was obliged to drive, track, or pursue game. An example of the first mentioned type of technique is seen in the erection of the "bear pit," constructed when the people "really wanted a bear." A conical structure with an entry big enough to admit a bear was located in the bush and toward evening provided with a fire. The hunter spread animal fat around the shelter and then, armed with a heavy, caribou-bone club, crawled inside to wait. Presently, if the man's plans were realized, a bear crept around, attracted by the smell of the grease. As soon as the animal put its head into the structure the man struck. The evening's success need not yet be at an end. After downing the carcass into the shelter the Indian waited on in the hope of a second bear visiting. Sometimes cubs followed a female into the ambush.

Another kind of decoy is seen in connection with hunting caribou in winter. A hunter spying caribou on a lake might fashion a decoy by spreading a caribou skin across a willow-pole framework. With this left on the ice, the hunter hid a short distance away. The animals, their curiosity aroused, came to investigate the decoy and so entered 223 within range of the man's weapon. Game birds were also hunted from ambush. For geese and spruce hens an Indian selected a willow pole about 15 feet long and cleaned it of bark. At the end he provided a noose of split spruce line. With this implement he crept close to the birds, endeavoring to slip the noose over an animal's head, whereupon

[illegible] 648

[illegible] 721

[illegible] 701

[illegible] 714

[illegible]

[illegible]

[illegible]

[illegible]

6. Honigmann E-9 (1943-1945)1954 NDiO Slatana NDiO

an out to avenge the deaths. The retaliatory party also captured women, children, and occasionally infants and sewers. Children were never killed. Rabbits and sewers would not be wasted.* Weapons included clubs, bows, and arrows. Sometimes both sides agreed to the execution of hostilities by uniting both hands over the head and then bringing them together again in front of the body as in prayer. Wars were followed by feasts and dancing.

Tadzun. At Fort Nelson in 1943 an old Kaska woman, Widow Sharah, gave a somewhat idiosyncratic account of fighting between Kaska and Cree Indians. It seems likely that she belonged to the Tadzun division and, because her story has not previously been printed, it is given here.*

This Indian was alone in the bush. It was spring. While he was alone, the Cree Indians captured him and his wife together. They took both of them away to the Cree people's country in the south. They never fed the man but only the women and they also kept them apart. Each shaman who had the women slipped a little food to her husband, the little she could lay her hands on. Whenever the party pulled out of a camp they gave the man the big heavy packs to carry. He had to do it or be killed. Finally, when they arrived in a strange country, they turned the woman's husband loose. His wife said, "You don't have to go back where you came from. Just stay here but keep off the trail. I'll always have some food and I'll leave some. In that way you'll have food." He kept off the trail but followed the group through the brush. When they made camp he did. Always when he came to the camp after they had left he found that his wife had left some food for him. Finally these people came to their own country. Now this man had some good moose-hide clothes heavily decorated with fancy quill-work and fur trimmed. These people had never seen such clothes. When the party arrived at the Cree camp the husband hid a distance away from the settlement. There was a fellow who was setting poles for the trading post. The husband was afraid to move, even when he saw the man with a big ax coming toward him. He was sure that these were not the people who had captured his wife because the woodchopper was a white man. The white man began to cut down a tree near where the Grand Lakes was hiding. The latter was afraid to move, not knowing who this man might be. The tree proceeded to fall straight down toward where the husband was hiding. If it fell on him, he decided, he would run away. The tree began to fall on the Indian as he jumped up. Now the white man saw him. He saw the good clothes and he wondered where they had come from, knowing that such things were lacking in this country. He talked to the Indian. "Where did you come from?" The Grand Lakes understood. "You are not from this country. These clothes are too good for this country. I never saw anything like them before. You may leave. I'll go and tell the boss that I found somebody with good clothes. Don't move."

The man remained where he was while the other Indian told the boss. The boss came out and asked the stranger, "Where are you from?" The man told him. The boss invited him to stay and offered tobacco. The Grand Lakes had never tasted tobacco but now he learned how to smoke. At first he did not like the taste. Then the white man gave him a gun and taught him how to shoot. The husband stayed for a while but finally returned to his own country with gun, ammunition, and tobacco. But he lost his wife.

He came to his own country knowing where the people would be in the late fall. The last night it snowed a little. The husband was looking for his brother and father. The brother was not hunting and

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* The neighboring Tahltan fought with the Tlingit, Upper Stuie, Taku, and Stikine Indians using skin armor and helmets of thick goat skin. They sought scalps as well as women prisoners. The Tahltan sometimes released captives in return for a ransom. Quimmo, *Indians of Canada* [1915], 373; Teit, *On Tahltan (Athabaskan) Work* [1912], 385). A local informant corroborated the information that the Tahltan scalped their enemies. According to George Adsit these Indians also recognized war leaders.

* For a threefold sketch of the informant see Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 16.